

THE
DIVINITY
OF THE
CHRISTIAN RELIGION
CONSIDERED and PROVED,
IN A
CIRCULAR LETTER,
FROM THE
BAPTIST ASSOCIATION,
AT
LEICESTER,
1797.

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The Divinity of the Christian Religion.

T H E CIRCULAR LETTER, FROM THE BAPTIST MINISTERS and MESSENGERS,

Assembled at Leicester, the 13th, 14th, and 15th of June, 1797.

Maintaining the important Doctrines of three equal Persons in the God-head; eternal and personal Election; original Sin; particular Redemption; free Justification by the imputed Righteousness of Christ; efficacious Grace in Regeneration; the final Perseverance of real Believers; the Resurrection of the Dead; the future Judgment; the eternal Happiness of the Righteous; and everlasting Misery of such as die impenitent; with the Congregational Order of the Churches, inviolably;

To the several Churches they represent, or have received Letters from, meeting at *Loscoe*, Derbyshire; *Burton-upon-Trent*, Staffordshire; *Sutton-Ashfield*, and *Nottingham*, Nottinghamshire; *Sheepshead*, *Leicester*, *Sutton-in-the-Elms*, *Arnsby*, and *Foxton*, Leicestershire; *Oakham*, Rutland; *Braunston*, *Guilsborough*, *Clipstone*, *Gretton*, *Kettering*, *Northampton*, and *Road*, Northamptonshire; *Olney*, Buckinghamshire; *Thorn*, Bedfordshire; *St. Albans*, Herts; and *Spalding*, Lincolnshire*.

Grace and Peace be multiplied unto you, through the knowledge of God, and of Jesus our Lord!

Dear Brethren!

THE hand of our God being upon us for good, we met in safety. Our interview was pleasant, and, we trust, profitable. Many of the letters from the churches, contained encouraging information. Where any causes of grief exist, may the Lord appear, heal, and revive his work! A readiness to listen to the tidings of the Gospel, evidently exists in many dark, and, until of late, inaccessible villages. There is encouragement for prayer, and matter for praise.

You know, dear Brethren, that it has been our practice for many years to address you in our Annual Letter, upon some single Article of Christianity. We now vary a little from our usual method, and shall more immediately lead you to reflect on the *Grounds of your faith at large*, as CHRISTIANS.

You have in your hands a book which you call the *Bible*. You consider it as a divinely inspired volume; containing a revelation of the mind and will of God. You make it the rule of your faith and conduct in matters of religion. You value it as a treasure of inestimable

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worth.

* The usual Letters from *Walgrave*, *Moulton*, and *Sobam*, were by an unexpected hinderance prevented from coming to hand in time.

worth. You find the doctrines it contains, to be sources of the sweetest consolation in the life that now is ; and the foundation of every pleasing expectation as to that which is to come. Yet you are not ignorant, that there are numbers who treat with the most open contempt, the volume you so highly value ; and pour on you a torrent of reproach, on account of your adhering to it. Perhaps, some of you have known an hour of temptation, when your bosoms have been filled with painful, and perplexing doubts. The thought has darted through your very souls, how, if the Bible should prove a delusion ? It has wounded your peace, and distressed your hearts ; brought guilt on your consciences, and damped the vigour of your spiritual pursuits. Now with a wish to relieve your minds, and strengthen your faith in the *Divinity* of our *holy Religion*, we at this time address you.

Dear Brethren ; you are in the main satisfied that we have not followed cunningly devised fables ; and that the Gospel we have preached unto you, is not after men. True, the enemies of Christianity have often insinuated, that it will not endure examination : but nothing is more repugnant to truth. Provided men do but examine in a serious and impartial manner, we have no fears about the consequence. The grand requisite is an upright and honest heart. But when any disapprove the general strain of revelation for its own sake ; when they dislike the doctrines it reveals, and the precepts it inculcates, because they clash with their self-important notions, and vicious propensities ; such persons will examine with prejudice. They will be in danger of being governed, not so much by evidence, as by their own previous sentiments and feelings. And, if so, who sees not that they are very likely to make an unfair decision ?

We have said the *Bible* is a volume divinely inspired. The import of this assertion we would explain, and its truth confirm.

Some will probably ask, what do you mean by inspiration ? To such we reply, it is a supernatural influence upon the mind of a rational creature, enabling him to think, and if necessary to speak, or write, in such a manner as he could not have done without it. True, it admits of various degrees. When the writer was treating upon a subject with which he was previously acquainted, he only needed the spirit of inspiration to assist his recollection, and secure him from error and mistake. But on many occasions, the Divine Spirit suggested the thoughts and ideas immediately to the mind of the penman of the sacred page. How this was done, we know not. Nor is it necessary we should. We hear that a certain fact is asserted. The credit we give to it, is not founded on, or proportioned to, the ease with which we comprehend it, but the evidence by which it is supported. What we here assert is, that the *Bible* was written under such an influence as we have now described. Should satisfactory evidence be given of this, the natural consequence will be, that it contains a revelation of the mind and will of God, and ought to be our guide in matters of religion.

That such a revelation is desirable, one would suppose none can doubt. Without it, man is like a lonely benighted traveller, entangled in a vast wilderness, who knows not whither he is going. You, brethren, feel your need of a friendly, a faithful guide. Is there a future state of existence for man ? If there is, will it be a happy, or a miserable

able one? If happy, how may it be enjoyed? These are a few among a multitude of enquiries, which you find yourselves at a loss to resolve, without the *Bible*. How needful to your daily comfort, is a satisfactory answer to questions so interesting and important!

No reasonable doubt can be made, whether such a revelation be possible, or not. No truths can be more self-evident, than, that the infinitely great and wise Jehovah, can make known his mind to a rational and intelligent creature; that he can do it in such a manner, as to satisfy such a person that it is indeed a revelation of his mind; and that he can enable him to give to others all necessary and convincing evidence that he is really favoured with a revelation from God. Whether the *Bible* be attended with this evidence or not, is the question now to be examined.

We begin by remarking the moral character of its writers. That they were, in the strictest sense of the term, perfect, or free from all sinful defects, we mean not to assert. The contrary is evident. As men, and as good men, they had defects. But as to their general character, and particularly as writers of the sacred pages, they were either honest or dishonest; either men of integrity, or guilty of the vilest knavery; either the true and genuine characters they represented themselves to be, or the greatest impostors that ever existed in our world.

But so far as we can contemplate their characters, can we find any evidence that they were designing, hypocritical, or self-interested persons? Rather on the contrary, do they not at first sight appear to be fair, open, ingenuous, and honest men? Take a view of the *Apostles* in particular. The doctrines they preached may be briefly comprehended under two articles, the Dignity of the person of Jesus, and the Design upon which he came into the world. To demonstrate the truth of their doctrine, they appealed to the Resurrection of Christ. They appealed not to a fact that had taken place at the distance of a thousand miles, but on the spot; not to a fact that had happened a thousand years ago, but within a few weeks of the time when they began their public Testimony; not to a fact witnessed by one or two individuals only, but the proof of which was seen by above five hundred at a time. Had there been any fraud in the business, it must have been detected. Some ventured to deny, but none were ever able to disprove their testimony. Their witness was uniform and unequivocal at all times, and in all places. Neither threatenings could intimidate, nor sufferings discourage. The more closely their conduct is examined, and their character investigated, the more plainly they will appear to have been men of truth and integrity.

It may reasonably be expected, that should the great Jehovah favor his creature man with a revelation of his mind and will, that it should be in the first place *worthy of himself*, and then *suitable to our character and circumstances*. And how evidently is this the case respecting the sacred scriptures? They are worthy of God. Do they not bear his image? He is the holy, holy, holy Lord God of Hosts; and does not holiness shine with a radiant lustre in every sacred page? He is the only wise God, whose understanding is infinite; and is not his infinite wisdom apparent in the sublimity of those truths the scripture reveals? He is great, and greatly to be feared; and do we not find in it a dignity and majesty becoming him, who doth according to his will in the army of heaven,

heaven, and among the inhabitants of the earth? He is good, superlatively good; and what is the Gospel, but a system of love? Does not benevolence here shine in the most attractive form? Examine all the contents of this blessed book, and see if their manifest tendency is not to promote the present and future welfare of the children of men? The *Bible* is worthy of God. It is a fair transcript of the transcendent excellencies of his glorious character.

And while it is thus worthy of God, it is at the same time suited to our character and circumstances. We are ignorant; is there not here instruction? We are rational beings; are there not here arguments adapted to convince our judgments, and motives calculated to influence our hearts? We are sinners, we are in a perishing condition; and is there not here revealed a Saviour able to recover us, and a Salvation extensive as our misery? We are mortal creatures, we must ere long fall a sacrifice to the resistless hand of all-conquering death; and do we not here find a future world held up to our view? Are not abodes of woe for the wicked, and realms of bliss for the righteous, placed full in our eye? How suitable to our character and circumstances is such a volume!

Upon a supposition that God has favoured us with a revelation of his mind committed to writing, we may naturally expect that such an article will be the object of his peculiar Care. This has been the case with the sacred volume. Few, if any writings of credit now exist, so ancient as many parts of the *Bible*. No other book contains principles so opposite to the general bias of human nature; and consequently no other has met with such opposition. Princes have laboured to destroy it; writers to ridicule and disparage it, and priests to entomb it in the sepulchre of a dead language; but still it lives and triumphs. Like the glorious character which it principally exhibits, it hath never seen corruption. At the Reformation, God, as it were, raised it from the dead; and since that period it has had free course, and been glorified. And such we are persuaded will be the case more and more, until it shall have pervaded every part of the habitable earth.

Contemplating the subject farther, we find that many of the Prophets of old, as also Christ and his Apostles, frequently wrought miracles. A miracle is some surprizing and wonderful event, which is superior to all natural causes, and evidences the immediate interposition of a Divine power. It seems designed first to attract notice, and then ultimately to confirm a testimony. Those wrought by Moses of old, or by Christ and the Apostles in later ages, were well calculated to engage the attention, and promote a spirit of enquiry in the minds of all around. To arrest and engage the attention, is an important object; but to confirm a testimony is their ultimate design. Thus when Moses was sent by the most high God, to assemble the elders of Israel, and go with them to Pharaoh, to demand their liberty in the name of Jehovah, he observed, that when he should open his commission, and announce the authority under which he acted, they would not receive his message, or credit his testimony. The Lord replied, by commanding him to cast the rod that was in his hand upon the ground; he did so, and it was transformed into a serpent. Then, by Divine direction, he caught it by the tail, and immediately it became a rod again in his hand. A sign similar to this was to be

repeated before the elders of Israel ; and the end to be answered by was, that they might believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, had appeared unto him. Accordingly when he, in company with Aaron, had collected the elders of Israel, and delivered his message, he repeated this sign ; and the people when they saw it, believed, bowed their heads, and worshipped*.

Thus when our blessed Redeemer appeared in the world, and declared himself to be the Messiah whose coming was foretold in the Prophets, the truth of his testimony became a question much debated. This might naturally be expected. But how shall the matter be determined ? He appealed to the miracles he wrought, as confirming the truth of what he said. So when the humble, but perhaps hesitating character, confined in prison, by his messengers enquires, " Art thou he that should come, or do we look for another ? " our Saviour proceeded to work various miracles before their eyes. He then addressed them, saying, " Go and shew John again those things which you do hear and see : the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, and the dead are raised † . Again, when he undertook to silence the petulant opposition of such as denied his claim, he appealed to the miracles he wrought, as affording undeniable evidence of the truth of what he asserted. They accused him of blasphemy in saying that he was the Son of God. He repelled the charge by replying, " If I do not the works of my Father, believe me not ; but if I do, though ye believe me not, believe the works, that ye may know and believe that the Father is in me, and I in him ‡ .

Similar was the case with the Apostles of Christ. Authorized by his commission, they visited the heathen nations. Inspired with celestial ardor, they travelled from land to land, preaching that Jesus was the Son of God, and the Saviour of men ; at the same time healing all manner of sickness, and all kind of diseases. There were evidences wherever they went, of the authority under which they acted, and the divinity of the message they published. Thus " God bare them witness with signs and wonders, and with diverse miracles, and gifts of the Holy Spirit, according to his own will § . "

That many pretended miracles have made their appearance in the world, is admitted. But this circumstance instead of discrediting real ones, serves rather to confirm them. No man ever counterfeited what never existed. Genuine miracles, we may also observe, are easily distinguished from those which are pretended. On examination, they will be found worthy of God, having been always wrought to answer some good moral purpose. The far greater part of them were acts of beneficence to the poor and afflicted ; and those few by which judgments were inflicted on notorious offenders, were calculated to impress the minds of spectators with sacred awe. How contrary is the character of all those miracles which are attributed to the Romish saints ! They carry in them the marks of lying wonders, of which the church of God was expressly forewarned || . Their frivolity is as ridiculous, as their falsehood is iniquitous.

* Exod. iv. throughout. † Mat. xi. 4, 5. ‡ Jo. x. 36, 38. § Heb. ii. 4. || 2 Thet. ii. 9. Behold

Behold a system of religion, to which the broad seal of Heaven is affixed. Surely none can reject Christianity, attended with such proofs, so plain, so full, so numerous, without betraying either the most culpable inattention, or the most criminal aversion. Such evince that blindness and callousness of heart, and that depravity of mental taste, which awfully manifest them to be taken captive by the devil at his will.

Examining the contents of that volume you call the *Bible*, you perceive that one considerable branch of it is *Prophecy*. Here numerous events are foretold with astonishing exactness, and often many hundreds of years before they existed. This could not be the result of human foresight. Alone could they be contemplated and foretold by him, known unto whom are all things from the beginning to the end. Seated on the circle of the earth as his throne, he surveys at one glance whatever is past, present, or future to his creatures, and imparts a few outlines of his plan to those who sustain the character of prophets. Speaking in his name, and moved by his Holy Spirit, they foretell the rise or the fall of individuals, of cities, of kingdoms. Almost all the important revolutions in the world were foretold in scripture. The great empires of Babylon, Persia, Greece, and Rome, with their subdivisions and terminations, are depicted in the prophecies of Daniel, with an accuracy that is truly astonishing. Things which continue to this day, and events which are now taking place, stand predicted in the sacred page. Do we not see the posterity of Japhet, by whom the Isles of the Gentiles were inhabited, through Divine persuasion embracing the blessings which were once possessed, almost exclusively, by Israel, who descended from Shem? and are not Ham's miserable posterity to this day doomed to servitude? Babylon is swept with the Besom of Destruction; Tyre, once so renowned for her commerce, is become as the top of a rock, a place only for fishermen to dry their nets: Egypt has long been the basest of kingdoms; the posterity of Ishmael retain their ancient characteristics, their hands have been against every man, and have often obtained extensive conquests, but though every man's hand hath been against them, they have never been subdued to a foreign yoke, &c. &c. And the prophecies of the New Testament have been as punctually fulfilled as those of the Old. Have we not seen Jerusalem in ruins, and the Jews scattered among all nations, exactly as Christ foretold? Have we not witnessed the fulfilment of prophecy respecting antichristian Babylon? Obscure as many things confessedly are in the Revelation of John, the great outlines of that prophecy are clear as light. The most prominent feature of the whole book is that which has actually been the most prominent feature of the new testament history, namely, a grand apostacy from the truth. Here is held up to our eye, a great power which should rise by degrees, and usurp the authority of Christ; should persecute his true servants to the death; should be supported by those nations into which the Roman empire, on its dissolution, should be divided; should continue above twelve hundred years; but which, at the expiration of this period, should come to its end, and that by means of the hatred of those very nations by which it had been supported. The rise of this apostate power, we have seen: its reign also has been severely felt by the faithful, for more than a thousand years. Blessed be God, as a balance to the calamities of war, which grievously afflict the earth, by

se means its downfall is rapidly accomplishing. Those very men, who in the present day are the greatest despisers of prophecy, are the principal instruments of fulfilling it.

So clear was the page of prophecy respecting the coming of the Messiah, that about the time of his birth, it was generally expected. Nay, even in surrounding nations there was a prevalent idea, that about that time, an extraordinary character would appear among the Jews. And such is the state of the public mind throughout Europe, at the present period, concerning the fall of popery. It is an object of general expectation. Even papists themselves are said to have strong apprehensions of this head.

These are things that never could have been foretold with any degree of precision, but by the inspiration of God. Indeed it is upon this principle, that he rests his claim to Deity, in opposition to the idols of the heathens. His appeal is, "Shew us what shall happen:"—the things that are to come hereafter, that we may know that ye are Gods*. Hence it follows, that if in any instances the gift of prophecy is found among men, it is communicated from the Most High. Such speak in his name, and by the authority of God. And can we for a moment imagine, that the God of eternal truth will give evidence in favor of a system of falsehood: or that the holy one of Israel would thus give a sacred sanction to the grossest forgery? No, brethren; you start with horror from so impious a conclusion; you receive with gratitude that book which wears upon its face such a signature of divinity.

In addition to this brief view of the evidence, by which the divinity of the christian religion, as revealed in the holy scriptures, may be demonstrated, we subjoin an appeal, dear brethren, to your own experience. With pleasure we recollect, that we are writing to persons to whom the Gospel has come, "not in word only, but in power, in the holy Spirit, in much assurance†". To you it has been the word of salvation. Under its influence you have felt your understandings enlightened; your consciences relieved; your hearts filled with the exercise of holy and heavenly affections; your souls supported under trials and difficulties; and your prospects beyond the present state, bright and satisfactory. These are experiences to which multitudes are strangers: with which you yourselves once were unacquainted. Do not wonder if they are the derision of infidels. It is no new thing for wicked men to speak evil of what they do not understand. But you, brethren, have an inward conviction of the truth of the leading doctrines of revelation. Led to a just acquaintance with your own character, you perceive yourselves to be sinners; that your hearts are depraved, all your moral exercises sinful, and your own righteousness totally insufficient to recommend you to God. Opening the Gospel, you see the discoveries it contains are admirably suited to your circumstances. Here you are convinced is your only ground of encouragement and source of comfort. Contemplating Jesus in the character of mediator, and reading the kind invitations he has left on record, you returned to God in his name. Discerning the equity of divine requirements, you owned the guilt you had contracted. Looking to a crucified

* Isai. xli. 21, 24.

† 1 Thes. I, 5.

Christ, you implored pardon for his sake. Under the influence of these views, you feel yourselves transformed by the renewing of your minds. Now sin is hateful, obedience pleasant, holiness lovely, spiritual connections are amiable, communion with Christ is delightful, and conformity to him desirable. The influence of that selfish spirit that once ruled in your heart being broken, you begin to love your neighbour as yourself. His interest appears important in your eye. Your bosom glows with benevolence. You exclaim, "O let the wickedness of the wicked come to an end*." The plan of salvation made known in the Gospel, is wonderful. That this should be accomplished in a way consistent with the moral character and government of Jehovah; nay to illustrate these with fresh views of their glory, far beyond what were ever discovered before, is truly astonishing indeed. You view such a system of doctrine, as worthy of God. It bears the stamp of divinity. At the same time you perceive that a kind of counterpart exists in your experience. Conscious to yourselves, that this is not of human production, you cry out, "By the grace of God, I am what I am†." With the Bible in your hand, and this blessed *experience* in your heart, you compare them together; you perceive their correspondence; you are convinced both are of heavenly original. While some ridicule your faith as folly, and others pretend to pity you as discovering great weakness, you live a life which is above to the wise. The source whence it is derived, and the means by which it is supported, are equally unknown to the men of the world. But God has revealed them to you by his Spirit‡.

Thus having convincing proof of the truth of Christianity in general, and happy evidence of your own interest in the blessings it reveals in particular, you are waiting for the coming of our Lord Jesus Christ. The stranger to God finds that his worldly possessions are perishing; but you have treasures laid up in heaven. Earthly empires may be overturned; but you have received a kingdom that cannot be moved. Those around you, governed by visible scenes, may have their breasts corroded with a thousand anxieties; while you walk by faith, and enjoy a heavenly calm. Time flies; nor would you wish to impede its flight. Having a glimpse of the goodly land, you stand with holy composure on the verge of mortality, and look down the awful precipice with a divine tranquillity. Life retires; the world suffers an eternal eclipse; the shadows of the evening draw on. Nature is convulsed; creation trembles to its centre; the Christian feels an immovable rock beneath his feet. The summons arrives; his wings are on the full stretch; a ray of celestial light shines around. He cries, "I know whom I have believed, and am persuaded he is able to keep that which I have committed to him§." He takes his flight; he is guarded amidst a convoy of holy angels; he safely lands on the happy shores of the heavenly Canaan. Mark the perfect man, and behold the upright, for the end of that man is peace.

Brethren, are these things so, what manner of persons ought you to be in all holy conversation and godliness? You profess a religion famous for its unrivalled system of morality; be sure you fairly illustrate this evidence of its divinity. Walk as becometh the Gospel. Adorn

* Psalm vii. 9. † 1 Cor. xv. 10. ‡ 1 Cor. ii. 10. § 2 Tim. i. 12.

the doctrine of your Lord and Saviour. Let all around you see the truth of your faith, by the influence it hath on your practice. Thus you will evidence its reality, and exhibit its genuine nature. Supreme love to God, and disinterested good-will to men, are the sum of practical godliness. The exercise of the latter, ever accompanies the existence of the former. Such a temper has an enlarging tendency: It will make a person truly generous and public-spirited. It counteracts that narrow, selfish, contracted temper which prevails in a degenerate heart. It unlocks the bosom. It expands the soul. It melts the heart. It prompts to activity. The love of Christ constraineth.

Finally, brethren, let your loins be girded, and your lamps burning, and ye yourselves like unto men that wait for their Lord. Hear your ascended Jesus saying, "Occupy till I come*." The heavens and the earth are shaking. But, amidst all, the cause of Christ shall prosper, and his kingdom shall rise. Animated with this pleasing prospect, "be steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as you know that your labor is not in vain the Lord†."

Signed in behalf of the Association,

JOHN SUTCLIFF, Moderator.

* Luke xix. 13.

† 1 Cor. xv. 58.

MINUTES:

Tuesday Evening VI. Met at Brother *Cave's* Meeting-House, in Hervey-Lane, began in prayer. Brother *Sutcliffe* was chosen Moderator. The Letters from Churches were read, and their Contents minuted. The Meeting was closed in Prayer by Brother *Blundel*.

Wednesday Morning VI. Met at the same Place for Prayer. Brother *Nicholls* from Nottingham, Read from Oakham, and *Churchill* from Sheephead, all newly called to the Ministry, and Brother *Fletcher* of Lofcoe, were engaged.

$\frac{1}{2}$ past X. Met for public Worship, at the Rev. Mr. Deacon's Meeting-House Friar-Lane; the Minister and People who stately assemble there, kindly accommodated us with the Use of it, as Brother *Cave's* was too small to contain the Congregation. Brother *Crapps* began in Prayer; Brother *Hopper* preached from Rom. v. 11. *We live in God, through our Lord Jesus Christ, by whom we have received the Atonement.* Brother *Morris* prayed. Brother *Gill* preached from Luke x. 42. *Mary hath chosen that good Part which shall not be taken away from her.* Brother *Fuller* concluded in Prayer.

The Ministers and Messengers retired, after Dinner, to hear the Circular Letter drawn up by the Moderator, which was approved and order to be printed.

Evening VI. Brother *Mills* prayed; Brother *Ryland*, from Bristol, preached from Col. i. 26, 27. *The Mystery (or Secret) which hath been hid from Ages and Generations but now is made manifest to his Saints; to whom God would make known what is the Riches of the Glory of this Mystery among the Gentiles, which is Christ in you, the Hope of Glory.* Brother *Edmonds* concluded.

Thursday Morning VIII. Met in Hervey-Lane. Brother *Evans* of Sutton prayed. The Ministers related some leading Hints of their religious Experiences during the last Year. After which Brother *Heighon* prayed. The Business of the Association Fund was then adjusted. Though the annual Collections for it have been hitherto small, its Utility is very apparent, especially in defraying the Expences of several of our Brethren, who have put themselves to greater Cost by frequent preaching in the Villages, than their contracted Circumstances would admit, were it not for the Assistance. Brother *Burton* was desired to prepare the Circular Letter for next Year containing *A Defence of experimental Religion.* The Association was concluded in Prayer, by the Moderator.

The next Association to be held at *Spalding*, in Lincolnshire, on the *Tuesday, Wednesday, and Thursday* in the *Whitsun Week.* Our Brethren *Blundel* and *Fuller* to preach.

Put up at the GEORGE.

State of the Churches.

Added,	On a Profession of Faith	122	130
	By Letters of Recommendation	5	
	Restored after Exclusion	3	
Diminished,	By Death	36	54
	Dismission	2	
	Exclusion	16	
Clear Increase in the last Year		76	

The Number of Communicants in xxi Churches is 1680.

Lately printed,

1. A Charge and Sermon delivered at the Ordination of the Rev. W. Belcher, Worcester, by J. Ryland and S. Pearce, Price 1s.
2. Socinianism indefensible on the Ground of its Moral Tendency, being a Reply to Dr Toulmin and Mr. Kentish, by A Fuller, Price 1s. 6d.
3. The Importance of a deep and intimate Knowledge of divine Truth, a Sermon before the Baptist Association at St. Albans, June 1, 1796, by A. Fuller, Price 1s.
4. Dialogues between Britannus and Africus. By a Lady. The Profits of this Work are given to the Baptist Mission Society. Price 1s.
5. Periodical Accounts relative to the Baptist Society for propagating the Gospel among the Heathen. Price 1s. 6d.